LIBRARY
PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
DEC 9 1604

Lutheran Herald

RNS Photo

The ELC Church in Hawaii. Story on page 351.

LUME XL MINNEAPOLIS, MINN., APRIL 3, 1956 NUMBER 14

I REMEMBER

Sam Seminar

FOR THE most part my memories of the dry years are not very clear. The reasc I suppose, is that I was too young at the time to remember the conditions or t events with much clarity. It was a quarter of a century ago that the plains on whi I was reared were in the throes of the drought. In spite of my youth and the numb of the intervening years there are some impressions which are still quite vivid in r memory.

. . . *I remember the dust*—it was powder, gray stuff. It penetrated everythir My mother's energetic dust mopping could not keep pace with its ability to sift throu even the tiniest opening. Together with the thistles it formed ramps over fences whi made it unnecessary for automobile drivers to open gates.

. . . *and the grasshoppers*—millions of them blotted out the morning sun as th flew in from the east.

. . . *and the hopelessness*—discouraged people held auction sales, packed the remaining belongings into, or onto, cars and moved on. Among those who remaine there was little optimism. The dust only seemed to get thicker and the grasshoppe did a more thorough job of eating what was hardy enough to grow.

Prayers were plentiful. In the congregational gatherings and in family devotio there were prayers for rain and for an end to the plague of grasshoppers. Close c the heels of these prayers there ascended to God a plea which was phrased somethir like this, "Lord God, send us a pastor."

My home congregation was only one of the many which gathered for worshi each Sunday morning with a layman leading the service. There were no pastors avai able. Every letter of call, and there were many, was sent with the same hopeful ex pectation but each one was returned with the same answer: "I am truly sorry tha I cannot accept. . . ."

God has answered those prayers of the desperate '30's in His usual abundan fashion. The grasshoppers are gone. The need for rain is not so generally acute. Th thistles have given way to bountiful harvests. The "Send us a pastor" prayers of tha time have also been heard. God has worked in the hearts of many young men to mak them conscious of an urgent call to the ministry. Hundreds of students have expresse a desire to become pastors. But they must be trained and the Church's needs must b supplied.

It is estimated that after this year's senior class of Luther Seminary has gone ou into the field, there will be over one hundred vacant parishes in our synod. One yea from now, in 1957, that number is expected to be more than doubled.

God's blessings are very evident in our time. Many men are willing to prepar themselves for service in the Church, we have a prosperity which scarcely seeme possible during the depression, and the possibility for the growth of the Kingdom o God in men's hearts is tremendous. God has answered our prayers in such a way tha we now have the opportunity of being co-workers with Him.

God sees the unmet needs before our Church. As co-workers we will see the needs as God sees them and together with Him will strive to build His Kingdom.

ME XL . . . NUMBER 14
neapolis, Minn., April 3, 1956

Lutheran Herald

's Different n Hawaii

Conrad M. Thompson
Director of Evangelism

nehow it was different. The unforgettable strains 'Publish glad tidings, tidings of peace . . ." still ring my ears as I begin my journey homeward from waii. 250 people from four ULCA congregations l our own Calvary Lutheran were gathered together the concluding Friday night rally of a Preaching-aching-Reaching Evangelism Mission. A choral union sixty voices sang with thrilling quality, diction, and npo, not the expected Hawaiian folk songs, but the ditional Christian praise to Almighty God. God's rit penetrated and inspired every part of the service. is was evident even in the gathering together of s people from many races—Hawaiian, Filipino, rean, Spanish, Chinese, Japanese, Okinawan, Cau-ian. Lutherans in Hawaii had never had a gathering e it. They left the service claiming that they would ver be the same. They were ready now to go forth ke a mighty army" to publish the glad tidings of vation in Jesus Christ—united, determined, to carry as witnesses of the One who had put the new song salvation in their hearts.

Somehow it was different. We have witnessed larger wds and choirs, more pastors, but when the Lutheran urch in Hawaii brought 1,100 souls into the fellowship of Christ, 250 of whom were at the service, out of a setting which is largely heathen and pagan, it does make a difference.

The Hawaiian P-T-R Mission was sponsored by the ULCA and was ably headed by Regional Director of Evangelism, the Reverend Ross Hidy. The Reverend Glenn Balsley of the Lutheran Church of Honolulu was the local chairman in charge of preparations. Few areas have been as willing to prepare as the five participating congregations in Hawaii. To be urgent in season and out of season is a must for these congregations. Pastors cannot wait for Lutheran transfers to flock in and request membership, nor can they simply erect a beautiful church, put up an attractive sign, and say "Welcome." Person to person confrontation with the message of reconciliation is the best way that the unchurched community can be invaded with the Living Christ. Pastors and their fellow Christians work hard for souls in Hawaii. Though we dream of Hawaii as a land of enchantment, of beauty, rest and vacation, its pastors and people are in Christian work clothes night and day.

Those of us who were guest pastors were also in our spiritual work clothes from the time we came until we began our journeys homeward. Even though our

THERAN HERALD • O. G. MALMIN, Editor • CARMEN MITCHELL, Assistant to the Editor • HERMAN E. JORGENSEN, News Editor
cial organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph E. gan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter January 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneis 15, Minnesota.

morning pastors' sessions were held in the New Reef Hotel overlooking beautiful Waikiki Beach and the expansive Pacific Ocean, we were not distracted from the business of the Lord at hand. We spent much time in prayer, in listening to lectures on the work of evangelism. We were not on vacation or on a delightful tour, we were under orders to do the Lord's will—now! (I like to dream however, of a time when I can go back to *see* Hawaii and to rest soul and mind. It's a wonderful place.)

Equally busy were the late afternoons, training and sending forth Christian lay people to tell the good news of salvation to Buddhists, Mormons, and pagans of every kind. I don't suppose that percentage-wise we have ever preached to so large a representation from each congregation as we did every Sunday to Thursday. God was at work deepening, awakening, winning, recalling His people at those services. Five congregations worshipping and witnessing at the same time gave them a new sense of the Communion of Saints, and our coming from the Mainland told them they were linked in Christ to millions more who like them bow their knees before Christ to proclaim Him Lord of all.

Calvary Lutheran, ELC

It was in July, 1954 that Pastor and Mrs. Stanley Gjervik and children began their trek across the West to California and thence by ship to Hawaii to begin work, nobody knew just where, but somewhere. They went in faith. There was no congregation waiting to receive them, no church, not even a church site nor a single prospective member. After several months of searching for a place to begin, Dr. Philip Dybvig, executive director of the Home Mission Department, came out and he and Pastor Gjervik set to work to find a location. God led them finally to a beautiful spot near the ocean, where enough land was purchased to build the first unit and a parsonage, as well as the future church. A

Pastor Gjervik gives lay visitors prospect assignments.

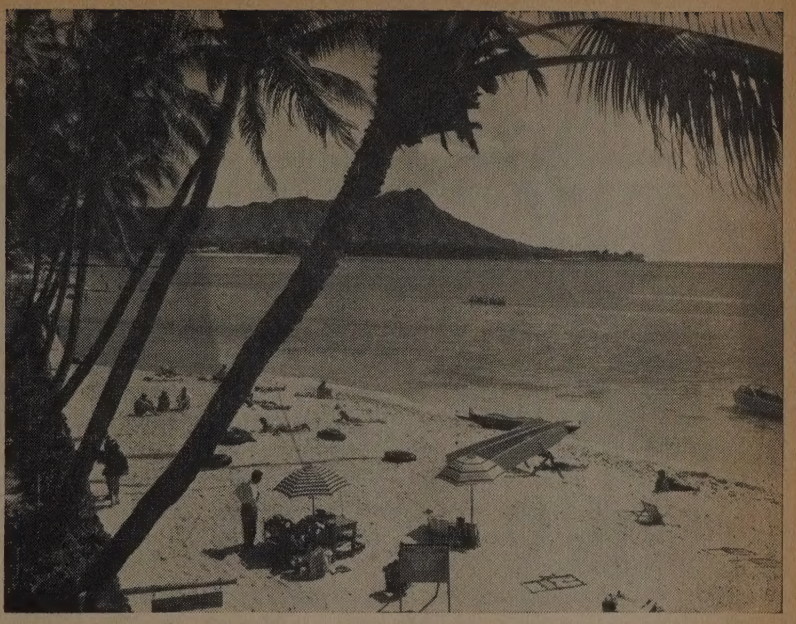
large house on the property was also included. Pa Gjervik says, "Because of much prayer and the G given wisdom of Dr. Dybvig, $25,000 was saved Church in the purchase price through three large substantial gifts given by the former owner."

After worshipping in a restaurant annex for a num of months the congregation finally moved into its p ent first unit church. In fifteen months' time the c gregation has grown to include 115 members. Sun morning, February 19, I preached to an audience 130 people, fifteen more than the membership. On of the evenings 103 people were in attendance. I d think I have ever been in a P-T-R Mission where s a large percentage of the membership were lay visit In Calvary Lutheran almost every adult member, cluding the pastor's wife, made calls during the we Many of the lay visitors had themselves recently co out of darkness into God's marvelous light. Now th were already carrying the light of Christ to others. our instruction meetings they not only eagerly listen but also prayed that Christ would go with them a before them into every home. They went forth, fearf wondering whom they would meet—would doors slammed on them? Would they be able to witness their Lord? But they were faithful and went in Jes Name.

Three nationalities meet to talk over visitation plans for Calvary Lutheran. Mrs. Rian, left, is of Norwegian ancestry; Mrs. Shrewsbury, middle, is a native-born Hawaiian; and Mrs. Bohn, right, is of Spanish extraction.

They Came Back Rejoicing

One lay visitor came back and he said, "It works Another came back in tears because she now realize more than ever the tragedy of a lost soul. But the were also tears of joy because she could look ahead God's purpose of salvation becoming a reality as th seed of His Word is faithfully sown. Maybe when congregation of 1,000 or 2,000 souls finds ten to hundred new member prospects, not too much excit



The morning pastors' sessions were held at the New Reef Hotel, overlooking Waikiki Beach. This beautiful beach is one of the principal attractions of the island.

nt is evident. (Of course there should be.) But when ongregation of 115 souls goes out and in four nights ls eleven adults for the pastor's class, eleven children baptism and forty-three new children for Sunday ool, a total of sixty-five, that's a Pentecost experience. addition to these decisions, seventy-three individuals mised to attend the worship services. Only one per- out of 185 interviewed was found who was a Lu- ran and wanted to transfer her membership. The spel of Jesus Christ through these lay visitors was netrating total spiritual darkness. Pastor Gjervik now l a growing organization of the faithful who were l are willing to be involved in the Church's primary k, the ministry of reconciliation.

Last November Pastor T. Arnold Thompsen, of the me Mission Department, met with Calvary Lutheran its "mobilization" planning, which each new con- gation goes through. The usual amazing Home Mis- n congregation stewardship experience was again dent. The average pledge was $5.25 per week per ving unit. Now, as a result of the P-T-R experience, stor Gjervik recommended to both guest and local stors that were meeting in Honolulu, that every new ngregation not only have a "mobilization" meeting th a Home Mission representative, but a subsequent T-R Mission lest some of the old secondary traditional tterns of congregational life descend upon a new con- egation and take away the New Testament spirit, e and glow.

Of course the story of the Christian Church is not ly being written in Hawaii, but in many places of the rld. But the fact that it *is* being written in Hawaii significant. And the fact that our Church now has one growing and glowing new congregation and another about to be started, should cause us to thank God for the continuing miraculous power of His Word and to extend our fellowship in prayer across the miles of the Pacific Ocean to new friends, fellow saints, who now walk together with us in Christ who is the way, the truth and the life for us all.

The assuring note at our Friday night rally was echoed again and again—this is only the beginning. The message of the hymn stanza will not be forgotten:

Proclaim to every people, tongue and nation
That God, in whom they live and move, is Love:
Tell how He stooped to save His lost creation,
And died on earth that man might live above.

Could this mean too, that somehow it was different?

Progress Report
LUTHERAN REFUGEE SERVICE
235 Fourth Avenue
New York 3, N. Y.
March 12-16

Assurances	
To January 1	2,220
March 12-16	145
Total Assurances	7,659
Arrival of Refugees	
To January 1	61
March 12-16	389
Total Refugees Arrived	4,561

Fortnightly Review

Fredrik A. Schi
President, E

VISIT TO INDONESIA

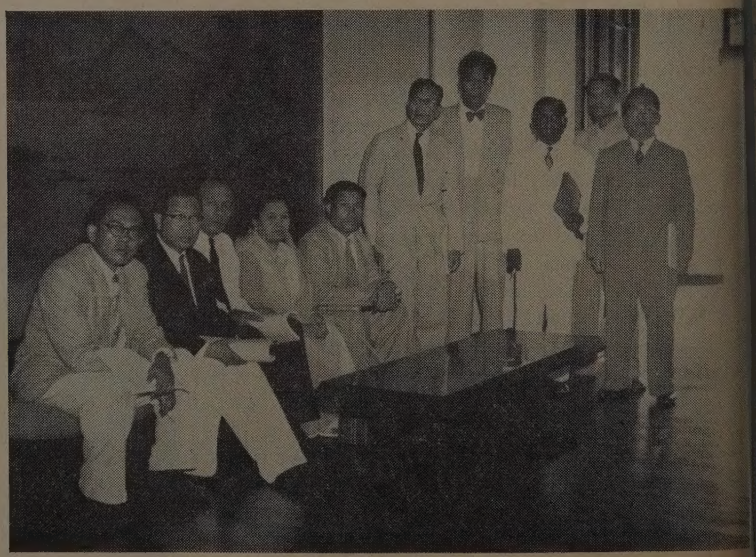
After the January LWF meetings had adjourned in India, members of the Executive Committee broke up into groups to visit other Lutheran churches of Asia. Dr. Franklin Clark Fry, president of the ULC, Dr. Fridtjov Birkeli, executive director of the Department of World Missions, and I visited the Batak Christian Protestant Church of Sumatra in Indonesia. There were six days of concentrated conferences with officers, boards, and committees of the Batak Christian Protestant Church, and with missionaries who have been invited by the Church to work with it. Among these missionaries is our own ELC couple, Dr. and Mrs. Keith Bridston. It was a delight to hear both of them say that they are happy in their work. One could also sense it in the climate of their home.

My last visit in Indonesia was in November 1948. At that time the country was observing a United Nations armistice, a pause between two stages in a revolutionary war to wrest independence from the Dutch. During the 1948 visit the watchword on the lips of everyone from children to elders was *merdeka,* meaning *freedom.*

This time I heard the word only once. Let no one conclude that the word *merdeka* is on its way out of the country's vocabulary. However, the fierce alertness that was there before political freedom had been achieved has now receded. New issues are before the people. Economically, the country has had to contend with soaring inflation. The economic difficulties ha encouraged the growth of a Communist party. So sections of the country contend that the central gove ment has not provided the states rights that had be promised, and resentment is strong. Many find it c venient to blame their troubles on the "imperialism the West." This fear of outsiders is probably reflect in the requirement that the foreigner must be fing printed before an exit permit is granted when he to leave the country. And yet, lest this be misinterprete let not Americans forget that foreigners visiting t United States must be finger-printed. We fear Co munist infiltration as Indonesia fears the foreigner, pa ticularly from the West.

This post-war struggle for political and econom stabilization occasions many problems in the life the Church. Old customs and points of view are brea ing down with their consequent effect on growi youth. I caught its personal dimension when a moth poured out her heart to me asking what could be do to keep youth in the service of Christ and His Churc

Underneath the agitation and suspicion that floo the Indonesian heart because of political and econom difficulties, the Christian senses a real fraternity i Christ. It is at this level that membership in the Lu theran World Federation and the consequent fellow ship with other Lutheran churches means much to th Batak Church. We felt this in the hospitality accorde to our group. After a session with the Church Counc



The Indonesian delegation to the LWF Asia Conference

dinner was given where each of us was presented h a Batak *ulos,* a hand-woven shawl. The word s means *to clothe* and through this gift the Bataks pressed their desire to clothe us with their friendship. Dr. Birkeli and Dr. Fry had to leave Sunday, January immediately after the morning service. In doing so y missed the large outdoor meeting at Tarutung, a tival opening session for the annual meeting of the tak Church. As I sat and looked into that sea of es, my mind could not repress thoughts that were gested by Batak Church history. Some miles away vard the sea coast is the grave of Lyman and Munson, first two missionaries to seek Batakland with the spel. The people were suspicious and fearful and led these "intruders." That was in 1834. In the provi- ce of God the year of Lyman and Munson's death rked the birth of Ludvig Nommensen, who later traveled to Sumatra as a missionary to the Bataks. Across the valley from where I sat that Sunday afternoon, my eyes beheld Mount Siatasbarita. The Bataks had plans to sacrifice Nommensen on this mountain and threatened his life on several occasions. But he survived and today his picture is found in most Batak churches.

The suspicions and fears in Indonesia today are not the same as those which confronted Lyman and Munson, and Nommensen; but there are real fears. Missionaries who have been invited by the Church today, accepting and in faith liking the difficulties under which they may have to do their work, and who have learned to love the people with the love that is given by Christ, will find a warm welcome. And God gives His own increase whether this can be computed in statistics or not.

he Story of Fulton Lutheran Church

Ronald M. Jensen

is a marvelous experience for a pastor to have the vilege of being on the scene while a congregation is inging into full bloom. So remarkable has been the oming of Fulton Lutheran Church that I, as its tor, feel I should let the readers of the LUTHERAN ERALD share in our joy.

Fulton has until this spring been an "annex" con- gation to our Saviour's of Callender, Iowa, a congre- ion of 620 baptized members at the end of 1955. lton is today a congregation of 271 men, women, d children. I have been serving both congregations this parish for about five years, but have now resigned that two pastors can begin afresh the work which til now has been attempted by myself.

Fulton congregation was founded back in 1877. Its st house of worship was built in 1890. Its life during e years 1890 to 1950 was quite normal. There were e usual ups and the downs. Membership growth was nservative, and was due largely to children being rn to those who were already members. Until 1950, e congregation worshipped unobtrusively in its orig- al frame building located out in the country in Fulton wnship, Webster County, Iowa.

On the night of May 24, 1950, lightning struck the eple of the church and *the entire building burned to e ground.* But it was really on that night that Fulton theran Church began to bloom.

Pastor Erling H. Fretheim, who was pastor of Fulton that time, had accepted a call to another parish and s scheduled to leave by late that summer. So there was the congregation—no church building, and its pastor leaving soon.

But, as I said, the congregation had reached the blossom stage. A meeting was called two days after the fire. The congregation voted unanimously to build another church, this time in the little village of Roelyn on U. S. highway 20, four miles west of Moorland. An acre of land from a farm adjoining the village was donated to the congregation for the church lot.

Building began in the fall. The building committee and the congregation made plans and got things under way without the help of any pastor, and by the time I arrived in March, 1951, the church building was about two thirds completed.

The really remarkable part of this story comes in the years 1951-1956. The uniting effect of the building program was used by God to make the congregation a newly zealous body of people. Church attendance began to increase. In 1949, average Sunday attendance was 82. In 1954 average Sunday attendance was 147. The organizational life of the congregation began to hum with a new and (it seems to me) a more spiritual tone. Non-Norwegians who had lived in the vicinity of Fulton congregation for years without ever attending its services began to come to church and seek membership. It was discovered that the fields around Fulton really *were* "white unto harvest," and the congregation reaped happily. Membership grew from 164 in 1951 to 271 by the end of 1955, a growth of 65%. Old-timers, seeing more and more new and young faces at worship

Fulton Lutheran Church, Fulton, Iowa. The congregation voted unanimously to build this beautiful new church after the old one was destroyed by fire.

services, conceded that "God moves in a mysterious way," for had not many folks thought that the congregation was about as big as it could get?

Of course the new church had to be paid for. After almost all the members had contributed very generously toward the building program, there still remained a debt of $18,000 to be paid and some equipment to be bought. By December of 1954, the money was in hand for payment of the last $2,000 of the debt, and on January 16, 1955, District President V. T. Jordahl was on hand to take part in the mortgage-burning ceremony.

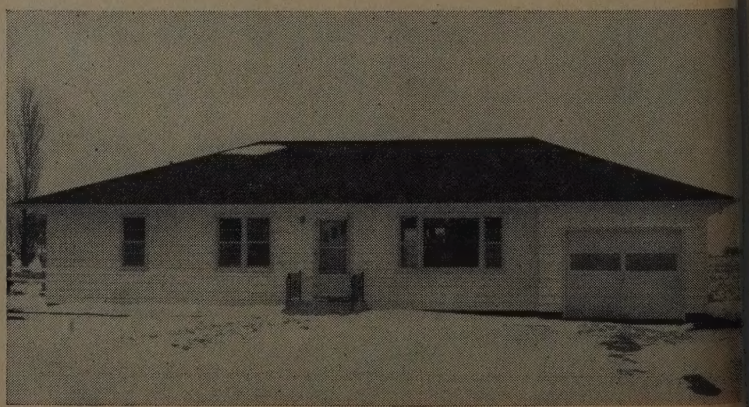
But God, who had got the congregation moving, did no want it to stop with the payment of the debt on the building. So collection of funds for a new parsonage was begun immediately.

The congregation, having been part of the Callender parish, had no parsonage of its own. The people had decided that they wanted a pastor of their own, a servant of God who could spend all of his working time with the Fulton congregation. At a special meeting, it was voted that the plan for becoming a full-fledged parish with a full-time pastor should be carried through by spring or early summer of 1956.

In the summer of 1955, the congregation added so square feet to its church lot (donated by the same p son who gave the original lot) and let the contract f its new parsonage. It was completed in December, 19 at a cost of $14,686, with some donated labor on t foundation. It has three bedrooms, study, parlor, livi room, dining room, kitchen, bath, utility room, and built-on garage. The size: 29x56 feet. This building already more than one third paid for, and it was dec cated on Palm Sunday.

So, I joyfully resigned from both congregations of th parish. My joy was, of course, in the fact that both co gregations, Our Saviour's of Callender, and Fulton Roelyn, had now realized what had been a long amb tion of their most interested members: a full-time past for each of the congregations. Our Saviour's of Ca lender is, by the way, on the verge of building a ne church.

You have to see it to believe it, but I would ca Fulton a model rural congregation. And it is going t bloom still more when it gets the full-time service of pastor.



Parsonage of Fulton Lutheran Church, completed in December, 1955.

he Glad Gifts of God

Harold B. Kildahl, Jr.

THE FIRST SUNDAY AFTER EASTER
April 8, 1956
Text: John 20:19-31

at's exactly what we read in the text for today—
glad gifts of God, in Christ, to believing men of
th. You may not see them immediately, but the gifts
clearly stated, nonetheless.

The first: The peace of God. Now there is always
ich talk about peace. Peace between the nations and
symbol of a white dove occupy space in every daily
per. Peace between races and creeds, the brotherhood
man and the Fatherhood of God—these too occupy
nsiderable space in daily journals. Peace between
mbers of a family or between neighbors can well be
orded as a major concern, though not nearly as well
blicized. But peace of mind, peace of heart, peace of
l—these, though they constitute the subject matter
books and articles, with a new book on the subject
ilable almost every month, nevertheless escape the
ge body of people, for this peace, the peace of God,
tranquility of the soul, the mind at rest and the
nscience free from guilt can come only by the grace
God through the forgiveness of sin by faith in Jesus
rist. Which brings us to the second glad gift of God.

The second: Forgiveness of sins. This is the glad gift
God in Christ to every believing soul. But it is not
tomatic, and certainly not cheap. It is not cheap. It
not enough to simply sigh and say "God will forgive."
rgiveness is by grace through faith, living faith, active
th, working faith, faith that is implemented with
sciplinary muscle, sinew and bone, faith that moti-
tes love and guides the believer in the pursuit of
ith, and which is the talisman of his relationships
th his fellowmen. It is faith that overcomes doubt
d reluctant living. Which brings us to the third glad
ft of God.

The third: The overcoming of doubt. You see it well
the person of Thomas and his response to the news
at Christ had risen. He was doubtful, hesitant, re-
ctant to really get up and live. But doubt was over-
me and dismissed in the realization of the living
rist and His presence.

Now, friend, Easter is past. The festival of the resur-
ction has been our experience once more. But the gifts,
hat of the gifts to you and your life? For you too,
ubt can be removed if you will let the Christ of
od confront you in the Word as He conveys to you
e assurance of the forgiveness of sins and bestows
on you the gift of peace, the peace that passes all
derstanding to guard and keep your heart and mind
Christ Jesus, our Lord. Amen.

Ministry of Music

Oscar R. Overby

The circuit units of our Choral Union may be unorganized in many places, but this unfortunate neglect should be remedied as soon as possible. If no Choral Union exists in a circuit, the matter should be brought up at the regular convention of the circuit; the nominations committee should be asked to bring in a slate of Choral Union officers to be voted on at the regular business session of the convention. This is the procedure prescribed by the Choral Union constitution. Officers to be elected are: president, vice president, secretary-treasurer, musical director, assistant musical director. Copies of the circuit constitution are available from the Choral Union president (or director) of the District, or from the executive director, 4 Walden Place, Northfield, Minn.

The functions of the circuit Choral Union are of vital interest to the whole ministry of music. The circuit unit is small enough to be in contact with the grass roots, with the problems and activities of each individual congregation as it seeks to employ music to attain its objectives as a living branch of the Church.

Representatives of the circuits should meet at least once a year to discuss common aims and procedures. Since the Choral Union is now a complete ministry of music, many projects and points of interest should be available for consideration, for planning and action. Some of these might be listed. A major concern for every choirmaster and organist is to find new and appropriate materials (music) for each season ahead. Consequently, each circuit should arrange an annual music materials workshop. If desired, a leader or two might be invited to take charge of the sessions. Music for local activities could be promoted by the circuit unit—such as Bible camps, parish teachers meetings, youth rallies, local conventions of the Church. Leadership problems in congregations might be jointly solved. Choral Union circuit officers might accomplish an important mission by acting as music consultants where such are needed. Valuable guidance in buying and installing new church organs could also be dispatched.

Then there should be at least one annual circuit-wide music festival, perhaps on the same day each year, to establish a tradition with momentum. Each choir might sing one solo number; and a massed chorus should then climax the festival. A variety of features might be added. A workshop and festival might be combined. In every circiut are musical resources awaiting utilization, talent that should be activated.

Next—Constitution and Bylaws

While there are many provisions in the Articles of Union of the proposed new Church which might deserve editorial comment, we shall leave that subject and go on to the proposed Constitution and Bylaws as they appear in the Report of the *Joint Union Committee, 1956.* These two corollary documents occupy most of the space in the *Report*—110 pages, to be exact. We shall, of course, not comment extensively but shall confine ourselves to a very few matters which are of special importance.

First of all, let us understand the principle, or definition, which guided the committees in preparing these two documents. The Constitution was conceived of as being *the contract into which congregations enter when they become members of the church body.* The Bylaws are an expansion in detail of the Constitution. Two principles governed the committees in distinguishing between Constitution material and Bylaw material. First, in the Constitution the emphasis is on *principles,* while the Bylaws emphasize putting the principles into practice. Secondly, material which should not be changed without most serious consideration was placed in the Constitution, which was purposely made difficult to amend. Material which may need to be changed with some frequency is placed in the Bylaws, which are easily amended.

We in The Evangelical Lutheran Church will at first find it strange to see such elaborate documents. Our own Constitution is simplicity itself. Let it be said, however, that we do not consider our situation in this respect ideal. What works well in a church body of half a million members does not work so well in a body twice that size, still less well in a body four times that size. Union or none, we are quite well convinced that a drastic revision and expansion of the Constitution of the ELC is long overdue.

As for Bylaws—well, the ELC just doesn't have any. The founding fathers adopted a few pages of rules and regulations. To them, over forty years, we have added "standing resolution" upon "standing resolution" until no one actually knows just what are the rules and regulations under which we are supposed to be operating! Some years ago, under the guidance of the president of the Church, a complete codification of these resolutions was undertaken. Many completely forgotten, totally unused, but never rescinded resolutions were unearthed in the process.

The hope is that in the new Church all resolutions of the Church which are to have continuing force will be adopted by the Biennial Convention in the form of Bylaws. These will be regularly codified and included in the official *Handbook,* one copy of which will be in

the hands of the secretary of each congregation, anot
in the possession of each pastor. After each Bienn
Convention, the general secretary of the Church w
send new pages to be inserted in the *Handbook,*
gether with instructions as to what pages are to
removed. Thus the Bylaws will at all times be comple
ly up to date.

Next we turn to the structure of the proposed Cons
tution. It consists of a Preamble and 21 Articles,
together occupying 40 pages in the *Report.* We sh
make no attempt at an exhaustive discussion of th
document, choosing rather to confine ourselves
matters which are either being widely discussed
which bring in arrangements not familiar to us in t
ELC. (By the way, we have found it helpful to cor
pare the various Articles with the arrangements we a
accustomed to. By comparing the new with the old,
is quite a simple matter to get a comprehensive pictu
of the new Church.)

The Name. Article I provides that "The name of th
Church shall be *The American Lutheran Church.*" Thu
far, no single provision has caused as much comment
this one. If the editor may judge by the volume an
tone of the correspondence he is receiving on this poin
the people of the ELC are none too happy about th
proposed name. We notice letters of like tenor in th
periodicals of our sister bodies. On the other hand, i
"straw votes" at two of the special district convention
currently being held, the proposed name won quit
handily.

We shall not enter into a discussion of the merit
or demerits of *The American Lutheran Church* as
name. All we have to say is that, if it does prove tha
there is general opposition throughout the merging
Churches to it, it will be a simple matter to change i
before the new Church begins to function. However
the difficulty, as we have pointed out earlier, is to find
"the perfect name."

The *Purpose* of the Church is detailed in Article III.
The guiding principle and general purpose is stated
thus: "The American Lutheran Church, a union of
congregations . . . seeks to focus and co-ordinate the
purposes and resources of these congregations to the end
that the Triune God may be more fully known among
men through a faithful ministry of Word and Sacra-
ment." The specific purpose is "the proclamation and
propagation of the Christian faith, and the quickening
and sanctification of the members of its congregations
through the use of the Means of Grace."

IALS

carrying out the general and specific purposes, Church agrees to carry on an all-sided mission, the n of which is in the Great Commission of our Lord. ually, Article III is the answer of The American heran Church to the command of Jesus: "You shall my witnesses in Jerusalem and in all Judea and aria and to the end of the earth" (Acts 1:8). You find nothing new in Article III; but we do believe the purpose for which these thousands of congreons plan to associate themselves into a church body ell stated.

icle IV—*Confession* is, of course, the most impor- chapter in the Constitution. It is also the only one ch cannot be amended. In Article XX—*Amendments* s provided that "the doctrinal basis and the conional subscription of The American Lutheran urch, as contained in Article IV of this Constitution, l be unalterable; and no Amendment to this Conution shall conflict therewith."

rticle IV, is, in other words, the banner under which Church marches. To all the world we say, "This is at we teach and believe." Our confessional statement ins with the Word of God, both Old Testament and w, which we confess to be "divinely inspired, reled, and inerrant"; to it we submit "as the only llible authority in all matters of faith and life." en come the Symbols of the Church, the three ecunical Creeds and the Unaltered Augsburg Confession l Luther's Small Catechism, "subscription to which ll be required of all its members." Finally, the haining documents in the Book of Concord are reved as "normative" for the theology of the Church. e single page which is devoted to *Confession* places new Church squarely in the stream of confessional theranism.

e "Foundation Articles" of the Constitution are comted by *Article V—Powers*. Since we have in an lier editorial had occasion to refer to this Article, our mment here can be brief. It is an Article of treendous importance, and we wish that all our readers uld study it carefully.

The broad foundation for the power vested in The merican Lutheran Church is carefully laid. Basically, course, all power is in Christ. He has committed to individual congregation "the ministry of Word and crament, and therewith basic authority." Whatever wer the church body has is delegated to it by the ngregations.

It may be said that every article which follows flows from Article V. Here is the charter of the sovereignty of every congregation. Here is the guarantee of basic democracy.

Governor's Dilemma

One reads with mixed feelings a statement by Edwin C. Johnson, governor of Colorado. It seems that the state legislature placed the governor in an unhappy predicament by passing a law making it possible for a projected new hotel in Denver to get a liquor license, even though its location is less than 500 feet from the downtown campus of Denver University.

The governor said that he was signing the bill reluctantly because he had hoped the legislature "would protect Colorado churches from the mad encroachment of alcoholic emporiums." "My heart tells me not to sign this bill," the governor continued, "but my reasoning convinces me that Denver needs a new hotel desperately, and apparently modern hotels these days require a liquor license to secure the necessary finances."

The governor also stated that this is the second time in his life he has voted "wet," the other being for repeal of the 18th Amendment. His comment on his earlier vote is interesting: "At that time I thought Prohibition was a failure. But I think we have a failure right now." He went on to speak about the "boys in the reformatory at Buena Vista, the men in the penitentiary at Canon City and the state hospital in Pueblo, there primarily as the result of alcoholic beverages; the fatal accidents on our highways which are the direct result of drunken driving; and the growing army of alcoholics in Colorado."

Pity the poor governor! His instincts are all correct and he interprets the facts correctly. But—Denver needs a new hotel, and the hotel must dispense liquor. Strange that no other building site can be found in the large city, but apparently there is none. So the law must be changed. The "500 foot limit," presumably all over the state, must be repealed. Commerce is served; morality is made secondary. It's tough to be a governor!

That Elusive Hymn Book

The questions continue to come: "Does anyone have any idea (even the most remote) when the long anticipated and much desired new hymnal will be available?"

The editor long ago gave up making "predictions of hymn books to come." However, once more we have a "strictly official" utterance from the chairman of the commission in charge. Take it for what you consider it worth: "The new *Service Book and Hymnal of the Lutheran Church in America* may be off the press by Easter of 1957, but 'nothing is certain.'"

That's the latest.

Meditations for the Family Altar

J. R. Hest

TOWARD THE SECOND SUNDAY AFTER EASTER

The Epistle: I Peter 2:21-25 **The Gospel: John 10:1**

Monday, April 9
CALLED — TO FOLLOW

Read I Peter 2:21-25

For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps.

This is no new truth, something that dawns on you all of a sudden. It is a part of the complete picture. First, you are called out of unbelief into belief. You are called out of a life of sin into a life of righteousness. It is called a life of righteousness, not because all of a sudden you sin no more, but rather because as a believer in Christ your righteousness is in Him. And, of course, you do not deliberately set out to commit sin.

But it doesn't end there. You don't say, "Well, that takes care of that," and then go on with other things, some of them far afield. No, you have only started. You are called to follow Christ. In His steps, you go. Every day. You never get away from it. You keep reminding yourself that you are not wandering around aimlessly. You are following Christ. There can be no better life than that.

✚

Tuesday, April 10
WHAT'S YOUR ANSWER?

Read Matthew 16:15-20

He said to them, "But who do you say that I am?"

What people have to say about Christ is very important because it has an influence on others. For instance, if a father or a mother believe that Christ is the Son of God, the children are more apt to be raised in the same belief. The opposite is just as true. If the parents deny Christ, the children have a "block" thrown in the way.

But, as important as what others have to say may be, the real question is this: What is *your* answer? That is what Christ was anxious to get from the disciples. Other people's opinions were heard, but now, what's your own personal opinion? What do I matter to you? That is what Christ wanted to know, and wants to know of you.

And each of us has an answer. If we can say "You are the Christ, the Son of the living God," the Holy Spirit has opened our eyes and we know the truth that changes everything.

✚

Wednesday, April 11
SHEPHERDING

Read I Peter 5:1-4

Tend the flock of God that is ... charge. . . .

Here is a word to those who ar... charge of flocks of people. They are ... "elders among you," the pastors, and ... leaders of the Church and within ... congregation. They are to tend the fl... Tending is important business. It m... feeling responsible for the people. I... a demanding business. It cannot al... laziness or indifference. The souls of ... are at stake.

Sincere pastors and leaders are pray... always that they shall be faithful sh... herds. They know that they are in hi... ly responsible places. They know t... while they themselves do not do the s... ing, God uses them as instruments ... bring the people to see the light and ... accept the Word that does save them.

The members of the flock should c... stantly pray for the shepherd. Th... should ask God to strengthen him ... his work, and they should themsel... seek to work together with the shephe...

✚

Thursday, April 12
FEED THE PEOPLE

Read John 21:15-19

He said unto him, "Feed my lambs." He said unto him, "Tend my sheep." Jesus said to him, "Feed my sheep."

We do not need to get ourselves involved in what Jesus was trying to make plain to Peter when He first said "lambs" and then "sheep." The important thing here is that Jesus was impressing on Peter—and on us—that the flock, made up of lambs and sheep, the young and the old, need tending. A big part of this tending is feeding.

And that is the most important thing the Church has to do when people become the children of God. It must feed them. Not the empty, lifeless husks of man's wisdom, but the nourishing Word of God.

It is a well-known truth that where the Church does not feed the Word to the people, it soon loses its strength and meaning. It becomes nothing more than another "outfit" that people belong to. It ceases to be a table spread with life-giving food that will bring about growth in grace. May the Church serve God and its people faithfully and well!

✚

Friday, April 13
THE SHEPHERD

Read Hebrews 13:20-21

Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep. . . .

You know that you are not safe without a shepherd. No flock ever is if it has no shepherd. If you know Jesus as your Savior you have peace. You have the *Shepherd*. He was sent from God to be just that. He is greater than any evil that can happen to man. He has conquered every evil; He has waylaid and destroyed the power of every enemy. Even death. God brought Him again from the dead.

This brings you back to the words of Psalms 23: "Even though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." He constantly goes before.

Out of His great love, God has made His wonderful presence possible for all who seek it and confess their need of it. How good it is! How wonderful to have His Holy Spirit dwelling within! Seek Him if you do not have Him; depend upon Him fully, if you do have Him.

✚

Saturday, April 14
STRANGE VOICES

Read John 10:1-10

"A stranger they will not follow, b... they will flee from him, for they do ... know the voice of strangers."

Jesus was pointing out the close r... lationship between the flock and the she... herd. They know his voice and trust h... leading. The voice of Jesus is clear. ... comes to us through the Word. It is su... and saving. Other voices that are not i... agreement with the Word are strange an... unsafe.

Many years ago a party of people we... moving by wagon train to the We... Coast. They were following a tried an... safe route. One night a stranger came int... camp and said he knew a "shortcut" tha... would get them there more quickly. The... listened to him. They did not get to th... coast. They perished on the way.

Listen to the voice of Jesus! It is lov... ing and tender, it is forgiving and ful... of grace. It is the voice of the Shepherd ... who laid down His life for the sheep. ... That means you and me. Do not let His ... voice go unheard by you!

ere and There on the Christian Front

Edited by Raymond M. Olson

A
PENDED

All Lutheran Food Appeal, co-
tive effort of the National Lu-
n Council and the Lutheran
rch—Missouri Synod to raise farm
modities for overseas relief pur-
, was suspended by a vote of the
d of Directors of Lutheran World
f. Over the past three years farm-
onated products valued at a total
ver $1,551,000 in what was de-
ed as an "outpouring of Christian
rosity."

e suspension of the ALFA pro-
was brought about as a result
recent U.S. government decision
ld wheat, corn, rice, and beans to
list of surplus commodities do-
l to voluntary agencies for over-
distribution among the needy.
order to "embrace the opportunity
rovide more food for more needy
le by drawing upon these vast
ernment surplus) agricultural re-
es," the LWR directors decided
ncentrate on the distribution of
rnment donated foods rather than
he gathering of such donations
farmers. To cover the additional
of the expanded distribution, Lu-
n World Relief is asking for ad-
nal Lutheran World Action funds
the National Lutheran Council.
e Rev. Ove R. Nielsen, who has
the national director of ALFA,
named as assistant executive secre-
of Lutheran World Relief.

TS FOR
OLOGICAL STUDENTS

lan to institute a counseling and
g service for ministerial recruits
aproved by the Board of Higher
cation of the Disciples of Christ
recent meeting. The Rev. J. R.
oun, national director of ministe-
services for the denomination, de-
bed the plan.

e said its chief purposes are "to
ide a responsible and uniform sys-
of vocational counseling to all per-
considering commitment to the
iples' ministry, to increase the rate of recruitment, and to increase the quality of our ministry by assisting those considering it to come to a more mature and realistic decision of their own."

"The Disciples of Christ are in an era of increasing need for more and better qualified ministers," Mr. Calhoun added. "The time seems appropriate for achieving a co-ordinated national system of recruitment and counselling for its ministry."

EXILED CYPRUS BISHOP

RNS Photo

Greek Orthodox Archbishop Makarios of Cyprus, leader of the movement for the island's reunion with Greece, was exiled by Great Britain to the Seychelles Islands in the Indian Ocean. Cyprus is ruled by Britain, which took over its administration from Turkey in 1878 and annexed it to the Crown in 1914. The British also deported Bishop Kyprianos of Kyrenia, Makarios' secretary, a Cypriot Orthodox priest. The British government announced that it acted to avoid further violence in the island, which is predominately Greek.

PROTEST EAST BERLIN INSTRUCTION BAN

Leaders of the Evangelical Church of Berlin-Brandenburg issued a declaration demanding immediate annulment of a Communist decree banning religious instruction in East Berlin high schools and colleges. The declaration, which was read in all East Berlin Evangelical churches, protested the new law as a "monstrous breach" of the East German constitution and the Berlin school law. "The Church cannot tolerate control of religious instruction by the State," the protest read. "We are called by God's Word to resist in this declaration."

The new decrees, promulgated by the Communist administration of the Soviet Sector of Berlin, orders the ending of religious instruction "at the latest in the last grade of elementary school." It also imposes government control over the selection of teachers of religion, specifying that those chosen must "take a positive stand toward our workers' and peasants' State." It forbids religious instructors to enter school premises at any time other than that fixed for their classes and requires them to carry identity cards which must be renewed every three months by the principal. The cards may be withdrawn by the principal at any time.

Another provision is that religious instruction classes may be held in elementary schools only after regular school hours. Heretofore such classes were conducted at so-called "corner hours," the first or the last hour of regular morning sessions. Under the new rules, children taking religious instruction must go home after morning classes and return to school later in the day for it.

Church authorities, in protesting the measure, quoted Article 44 of the East German constitution, which states: "The right of the Church to give religious instruction on school premises is guaranteed. Religious instruction is given by personnel selected by the Church. No one may be forced to give, or be prevented from giving, religious instruction. Those entitled to bring up a child shall determine whether the latter shall receive religious instruction."

NEW PAKISTAN CONSTITUTION

Religious freedom has been assured Christians and other members of minority groups in the constitution of

NEW RECTOR AT HOLY TRINITY

RNS Photo

Dr. Herman S. Sidener of Garden City, N. Y. (extreme right, foreground) was installed as rector of Holy Trinity Episcopal Church in Brooklyn, N. Y., in spite of protests by three supporters of the Rev. William Howard Melish, who alleged that the new minister's election was illegal. One of the supporters, Dr. Philipps Brooks, a vestryman, is shown addressing his protest to the Rt. Rev. James P. DeWolfe, bishop of Long Island, who officiated at the ceremony (left seated). Dr. Sidener was recently named by the church's vestry to replace Mr. Melish, who has served as supply pastor since 1949. A minority of the vestrymen who are pro-Melish are fighting the election and have gone to court to settle the dispute. A trial is pending in Brooklyn Supreme Court to test the legality of the rector's election.

WORTHY OF NOTE . . .

At least 70,000 new suburban chur may have to be built in the nex years as a result of the increasing ulation shift, according to the Bul of the American Association of F Raising Counsel. . . . Several ad tising companies controlling billbo refuse to accept temperance pos charges Mrs. Glenn G. Hays, presi of the national W.C.T.U., thus gi the alcoholic beverage industry a nopoly of the roadside boards in s areas. . . . Sale or purchase of r and television time for religious p poses was condemned by the Br casting and Film Commission of National Council of Churches at annual meeting. A policy statem said the churches have a responsibi to "provide high quality prograr free as a public service while netwo and stations should make "desira broadcast time" available to them wi out charge.

the new "Islamic Republic of Pakistan." The nation, almost 86 per cent Moslem, is now an independent unit in the British Commonwealth. The charter, approved after eight years of discussion by two successive constituent assemblies, was signed four days before Maj. Gen. Uskander Mirza, former Governor General, was elected first president of the new state.

Under the constitution, the president must be a Moslem, in deference to the religion of the majority. But the preamble requires that "adequate provision" be assured minorities "freely to profess and practice their religion." It also stipulates that their "legitimate interests" must be safeguarded.

Article 13 protects the rights of all citizens, without exception, in regard to education. It especially assures the rights of minority groups in the field of religious instruction. The article states that every religious community or denomination "shall have the right to establish and maintain religious institutions of its own choice, and the State shall not deny recognition to any such institutions" even though the management is vested in the community or denomination.

CHURCHMEN ON WAY TO RUSSIA

RNS Photo

These nine American Protestant leaders left New York March 9 to visit Moscow, whe they will hold talks with Russian Christian leaders. Their 10-day trip marks the first phase a two-way visit that will bring Russian churchmen to this country next June as guests the National Council of Churches. Shown left to right are: front row, Bishop D. Wa Nichols of New York, head of the African Methodist Episcopal Church's First Episcop District; the Rt. Rev. Henry Knox Sherrill of New York, presiding bishop of the Protesta Episcopal Church; Dr. Eugene Carson Blake of Philadelphia, stated clerk of the Presbyteri Church in the U.S.A. and president of the National Council; and Charles C. Parlin Englewood, N. J. (Methodist), an attorney and member of the National Council's Gener Board. In rear; Dr. Walter W. Van Kirk of Mt. Vernon, N. Y. (Methodist), executiv director of the National Council's Department of International Affairs; Dr. Herbe Gezork of Newton Center, Mass. (Baptist), president of Andover Newton Theologic Seminary; Dr. Roswell P. Barnes of New York (Presbyterian); Dr. Franklin Clark Fry New York, president of The United Lutheran Church in America; and Paul B. Anderso of New York (Episcopal), secretary of the YMCA International Committee.

REUS IS HONORED UTHERANS

(Reprinted from the Minneapolis Star)

ohan C. K. Preus, Minneapolis, nored at a testimonial dinner icago Wednesday (March 14) in nition of his half century of serv- a pastor and Christian educator e Evangelical Lutheran Church.

Preus, 74, is retiring this year cutive director of the Department ristian Education, a post which s held for 25 years.

e dinner in the Union League was given by the Division of ge and University work of the nal Lutheran Council.

Preus was given a framed illu- ed scroll which described him as of God, Servant of the Church, tian Educator, and Friend of h."

e presentation was made by Dr. am L. Young of Columbus, Ohio, tive secretary of the Board of er Education of the American Lu- n Church, and chairman of the 's division committee dealing student work.

ner speakers included Dr. Gould ey, executive secretary of the d of Education of the United Lu- n Church in America, and three members of the Division of Col- and University Work; Dr. Don- leiges, executive director; the Rev. rt Larson, assistant executive di- ; and the Rev. Henry Hetland, rn regional secretary.

EAF-let

Since 1952, ZION LUTHER- N CHURCH, Appleton, Min- sota, has awarded nineteen EAF scholarships at $100 each. he program was begun under e leadership of Pastor P. B. old, who stated, "In 1951, the x score was zero." Today nine- en students have received the nefits of a Christian education rough the encouragement and nancial aid of an interested con- regation. This is LEAF in ac- on!

DR. YOUNG PRESENTS CITATION TO DR. PREUS

A TRIBUTE

DR. JOHAN CARL KEYSER PREUS, Man of God, Servant of the Church, Christian Educator, Friend of Youth.

We give thanks to the Most High for your FAITHFULNESS, fulfilling obligations consistently and ofttimes going the second mile—DEEP PIETY, reflecting a soul at home with his Maker and Redeemer—INTEGRITY, commanding full respect, even of those holding different points of view—COURTESY, embodying the Biblical admonition constantly to speak the truth but always in love—CONSERVATIVE SPIRIT, guarding well the treasures of the Church's faith and age-old heritage—CAREFUL WORKMANSHIP, revealing the importance of attention to detail notwithstanding pressures of time and circumstance—CONCERN FOR YOUTH, manifesting itself in tireless labor for the church colleges and for student service everywhere.

We pray our Heavenly Father to bless your years ahead with His Peace and His strength, so that you may continue to inspire those who carry on your concern for youth to be true servants of the Church, showing forth in their lives and in their service some of the faithfulness, the piety, the integrity, the courtesy, the conserving spirit, the careful workmanship which we have known in you.

And to Him, who is able to do far more abundantly than all that we ask or think, to Him be glory in the Church and in Christ Jesus to all generations, for ever and ever. Amen.

Toward the General Convention

THE WORLD COUNCIL OF CHURCHES

THE SECOND OF TWO ARTICLES

(The Rev.) R. A. Ofst
Member of the ELC Union Comm

(Continued from last week)

What should our attitude be to these groups? To join the WCC is to repudiate all of these church bodies and to join an "ecumenical" movement with church bodies so modernistic as to have made it impossible for many Christians to continue with them. What of our witness at this point?

IV. Unionism

The strategy of unionism, historically rejected by Lutherans, is made clear in the WCC statement on "The Evangelical Church": "Unity is destroyed where there are confessional antagonisms, nor will unity of faith and life among Christians be achieved except as Churches increasingly work together to bring the Gospel to the whole world." Regardless of confessional antagonisms, differences in teaching, we are apparently to *work together* to spread the Gospel. This is the gist of the WCC appeal. The implication is clear: confessionalism is wrong and must go; unionism must take its place.

So Lutherans who teach Justification by Faith are to worship and work with Greek Orthodox who deny it, and who teach purgatory, praying to saints, and other doctrines which are contrary to the Bible and its Christ. What would the Apostle Paul say of this in the light of Galatians 1:8, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed"? Likewise we are to work towards the spread of the Gospel together with those who deny baptism to infants, who deny the Real Presence of Christ in the Lord's Supper, and even with some who openly have rejected the teachings of our Lord's deity, His atoning death and resurrection. We are then to "work together" to "bring the Gospel." What Gospel? Whose definition? Where do we find it? Not only in the Bible necessarily, according to the WCC. An official pre-Evanston study pamphlet refers to the Bible as *"an* authority." Not *"the* authority," but "an." What other authorities? We are not told! But there may be others. We submit the question: If we are not sure of the Bible as the only authority, how can we be sure of the Gospel? And if we are not sure what the Gospel is, how can we work together to bring the Gospel? Lutherans in the WCC, rightfully concerned about the spirit of weakness and compromise in the movement, tell of many improvements that they have made. But on what can they build for such provements when the foundation of the Word sir is not there in the WCC? If the foundations be stroyed what can the righteous do? When such su denials are made, those who believe in the Wor God should immediately have them eliminated or e inate themselves from a fellowship which does have its foundation in God's truth. Otherwise to ren in the organization is to share in responsibility for s dangerous errors.

Nevertheless, the call of the WCC is to work toge in the Gospel in every area of church life. And "w ing together" means *worshipping together*. This is program of the WCC as well as of the National Co cil of Churches. In one pamphlet after another fi the American section of the WCC we find pleas joint worship on the "grass-roots" level. In one of pamphlets, we read: *"Remember: every step tow union through fellowship or service with Christ groups constitutes moves in the right direction. . Interchange of preachers, ecumenical services, corpor visits to other Churches will widen our spiritual sources."* One WCC brochure beamed at children Sunday school age suggests an interchange of visits w children of Sunday schools of other denominations. T brochure, "We Like Being Ecumenical," explains divisions of the Church as due to different natio backgrounds, varying traditions and cultures. It glos over the real differences in teachings which have cau divisions between the Churches. So the lambs of flock are being led into this movement by material this type! Would any of our pastors want to distrib this? I dare to say that basically it is untruthful. covers up the real cause of division, our unfortun differences on the teachings of the Bible and the place the Bible itself. As members of the WCC we wo become morally and spiritually responsible for the semination of what I dare to call false and misleadi statements, half-truths, and propagandizing for uni ism.

At Evanston, as at Amsterdam, Lutherans joined ficially in worship with the Reformed and Orthod Churches. Bishop Oxnam, Methodist bishop, was t speaker at the opening service at Evanston in whi Lutherans also took part with Greek Orthodox a other denominational groups. As we have noted, t

ram of the WCC calls for unionism and Lutheran bers cannot help but be involved as responsible nis.

e question suggests itself very logically, if we par- te at the top level in services of divine worship Reformed and Greek Orthodox Churches, why t the local level? As a matter of fact, unionism is ning more and more common on local levels. In oit, in Minneapolis, and in other cities, joint Refor- on festivals are being held. Joint Thanksgiving ces have also been held. Secondly, we are faced with question, "Do we mean what we say in our merger ments to the effect that unionistic worship destroys ty to the Word and to its Christ? What about the ments in the *Minneapolis Theses* and other inter- eran agreements in which, together with other ises, there are mutual pledges to abstain from nism?[4] What of common honesty and integrity we violate such covenants whether at Evanston, terdam, or any other place? Are these solemn pledg- coming just ecclesiastical scraps of paper?

V. Is the World Council Seeking the Goal of a World Church?

ty is one thing; ecclesiastical union is another. We turn to the question, Is the WCC striving to me a "super-church," a great world organization? know that it specifically disavows this purpose in constitution. Many Lutheran leaders and others this to be an aspiration of the WCC.

ot all would go as far, however, as Mr. Thorkelson LUTHERAN HERALD of June 8, 1954. There he states, wever, I don't know of a single responsible World ncil leader who is thinking in terms of one big rch. Unity, not union, is the object of the World ncil."

et the literature proceeding from ecumenical sources n clear conflict with this statement.

or example, Dr. H. P. Van Dusen, formerly chair- n of the Study Commission of the WCC, states: an age destined to survive, or to expire, as 'one ld,' we bring a *world Church*." He proposed at least intermediate step, "confederation," and looks to final goal, "unification." Likewise, Bishop G. Brom- Oxnam, in his book, *On This Rock,* sets forth a blue- nt for a world Church which bypasses several of the damental teachings of Christianity. His plan for on would include his ordination by Harry Emerson sdick and by other leaders in other denominations; n union with the Greek Orthodox. Finally, it will be sible "to kneel before the Communion Altar (with Roman Church), beg forgiveness of Christ for dis- ity."

eport of Joint Union Committee, P. 183, CHURCH FELLOWSHIP.

But are these men speaking contrary to the Constitution of the WCC when they advocate a world Church as the purpose of the WCC? Evidently not. How one can be opposed to the WCC becoming a "world Church" and at the same time favor a world Church as the result of the WCC becomes apparent from a statement in *The Church* (Faith and Order Report, 1951) offering this solution to the question: "It is essential to distinguish sharply between *what the Council says about the* COUNCIL *and what it says about the* CHURCH. For example, the statement (Official Report) that the *Council* disavows any thought of becoming a single unified church structure *refers to the Council,* and leaves entirely open the question whether the church should ever be dominated by a centralized administrative authority." In other words, *the Council itself does not aspire to become a world church.* But it *leaves entirely open* the question as to a future Church which might come under one head. The present status of the WCC is therefore defined by Faith and Order as having "an interim character." It (the Council) marks a "stage on the road." The final goal may well be a "world Church."

There can be no doubt that within the WCC men are at work for a "world Church." In a report titled "Intercommunion" issued by the Theological Commission appointed by the Continuation Committee of the World Conference on Faith and Order, we read: "The whole Ecumenical Movement not only stands for a realization of our hidden unity in Christ, but also seeks for a greater outward and visible unity, though it is not yet clear what kind and degree of corporate unity of organization or organism is the ultimate desideratum for the Church of Christ on earth. However far off the visible consummation of our unity may be, we believe that we can never settle down to be content with anything short of it, or the Ecumenical Movement would lose its soul" (p. 25).

Henry Smith Leiper, one of the Associated General Secretaries of the WCC in a chapter on "Reunion and the Ecumenical Movement," declares that "cooperation . . . turns out to be in many instances the history not only of unity but of union." In this chapter he does not mention agreement in doctrine but stresses the need for more co-operative effort as leading to the union of the Churches *(Protestant Thought in the Twentieth Century,* pp. 249-271).

VI. Reasons Advanced for W.C.C. Membership

(1) One of the main reasons is that the WCC is only a free conference for inter-church exchange of convictions and viewpoints. God grant it were only this. How wonderful it would be to meet in free conference after the manner and spirit of the Bereans, "to search the Scriptures to see whether those things were so" (Acts

17:11). What if the Lutheran Church would issue such a call today to all the Churches for a free conference with the only stipulation—that the Bible be the final authority in all questions of doctrine!

But the WCC is not just a free conference. Membership in it involves unionism and various religious compromises to which we have pointed in the preceding lines.

(2) Another reason offered in favor of the WCC is the fact that good confessional statements appear in its literature. That is true. But there are also statements which are contrary to the Christian faith. And nothing is done to reject and repudiate such statements. The utter impotence of the WCC in confessing the faith came to light at its Evanston Meeting. One would have expected that an overwhelming majority of these churches would have gone on record as confessing "Christ as the Hope of the World"—in His atoning death and resurrection, and especially in His visible and glorious Second Coming. Instead it was left to the secular press to record the shame, not just of a divided Church, but of the strength of those who divide it by false teaching. The headline, "Church Council Splits on Second Coming of Christ," tells the sad and tragic story. How could it be otherwise when the foundation of the Word was not allowed to be acknowledged?

(3) A third reason given for Lutheran membership in the WCC is that they may change the organization for the better. Here we need to remember that when we join we come under the unequal yoke of a religious basis which does not recognize the Scriptures, of a program of unionism and of the dream of world-churchism which permeates the movement and which so naturally follows when we endorse the principle of unionism. How much can we accomplish when we are compromised by our very membership at such fundamental points? Does not the danger rather become that Lutheranism will lose the witness and the power for blessing it has had during these past centuries because it has been the Church of "The Word alone, Faith alone, Grace alone"? Lutherans are not helping other Churches but are weakening them when they submit to compromise. Church history tells the sad story of how Lutherans have lost the field when they have forgotten that they are "a confessional Church with a unique witness in Word and Sacrament."

I do not believe the WCC is an "ecumenical Church," a world-wide household of faith, as many call it. It takes more than a world-wide representation of many backgrounds and languages, liturgies and colorful traditions and customs to make it ecumenical. How can the Holy Spirit bring His blessing upon a movement which does not recognize His own inspired Word? "Not by might, nor by power, but by my Spirit, saith the Lord."

(4) Another reason for membership in the WC
that if we fail to join we shall lose our opportuni
witness, and will become mere isolationists, and g
of negativism, with our influence in Gospel out-r
severely limited by our attitude. We need to b
minded of the fact that the refusal of our church
to join with the ecumenical movement in 1948 has
isolated us from the rest of Christendom. In fac
the March 8, 1955, issue of LUTHERAN HERALD, the e
calls attention to the fact that "our Division of Eva
ism has caught the approving eye of one of the g
Protestant Churches of America, the Church of
Brethren." He quotes from their church paper,
Gospel Messenger, as follows: "This looks like
kind of Evangelism that would transform every on
our Churches." Other examples of the influence of
synod, not least through its Departments of H
Missions and Evangelism, could be cited to show
the ELC in its witness, has reached powerfully
effectively over into Norway and that this in turn
attracted much attention in other denominations
other lands. Humbly we thank God for this. But
need to recognize the fact that this has happened w
out our being members of the World Council of Chu
es. Very evidently, we are not isolated

I suppose no other Protestant church body can cl
as powerful a program in Radio and Television as
Lutheran Church—Missouri Synod. "This Is the Li
their TV program, now has an estimated 9,500
viewers over 265 outlets. Their radio program has c
tinued over more than two decades to reach out
only to this land but to other lands, into which
Gospel is brought in many languages. But the Miss
Synod is not a member of the WCC. The *Christ*
Century pays particular tribute to the Southern Bap
Church for its amazing growth, for its tremend
program of stewardship and evangelism. Almost $1,0
000 a day is given to this Church. It is planning
build over 2,600 new churches in 1956 and supp
1,002 missionaries in 35 countries. It is supporting
seminaries with millions of dollars and baptizes on
average of 1,000 new members every day during
year. In contrast, the American Baptist Church, acc
ing to the *Christian Century,* is having difficult pr
lems, is short of pastors, gives little support to its se
naries. *But the Southern Baptist does not belong to
World Council of Churches; the American Baptist d
belong.* The Southern Baptist hesitates to merge w
the American Baptist because of the alleged moderni
of the latter, and stands aloof from the WCC for
same reason.

What does all this go to prove? Simply this: No o
can isolate a Church which seeks to build on the writt
Word which alone presents the living Word, Je
Christ. The thing that isolates man from God a

truly influencing the heart of his fellow man is
e to believe in the Bible and its Christ, failure to
ss the truth as revealed in the Word. The Word to
hurch at Philadelphia shows us how to overcome
onism, how to enter in through God's open doors.
ev. 3:8 we read, "I know thy works; behold I
set before thee an open door and no man can
t for thou hast a little strength and *hast kept my*
and hast not denied my name." (Read also Rev.
) We do not overcome isolationism by joining
izations. We overcome isolationism by witnessing
e Lord Jesus Christ as the Word of God reveals
to us. We are glad to know that there are sincere
tians in the WCC who are there for only one
se, to seek to bring about Christian unity through
witness. One of the very important discoveries
ver, which Dr. Murch[5] of the NAE, made at
ston, is the fact that the organization is so con-
d by liberalists, neutralists, and ecumenicists as to
ude any strong, clear Biblical testimony or effec-
ctivity on the part of its conservative constituency."
Coming Great Church, p. 7.) And we plead "not
y" to the charge of negativism when we negate
that which is out of harmony with the Holy
ptures and therefore injures the souls of men. It is a
ive, not a negative thing to warn souls of danger.
a negative thing to let them drift into danger
out warning.

VII. Facing the W.C.C. Question Now

he ELC sessions of our Union Committee, dealing
many controversial issues, there was a strong
hasis, with general agreement, that every issue
ld stand or fall on its own merits, whether it dealt
headquarters, the name of the new church body,
ith problems of financial restrictions and controls—
issue involved. *It would seem that the WCC issue,*
e than any other, should stand upon its own merits,
out any thought of barter or trade. Here is one place
re, as a committee, we had no right to think of
ing a concession because the other Churches may
made concessions on other issues to us.

ay I state that it has been with the greatest reluc-
e that I have undertaken to write at length on the
C issue itself. We know that some may feel justified
bjecting to this issue being raised at this point. They
point to the fact that the issue facing our General
vention will be the question of procedure and not
WCC issue itself. It is true that we cannot expect to
uss the WCC issue itself at the General Convention
in June, and that the question we shall be called upon to face will be that of the new church becoming a member of the WCC at the very outset of its existence. In other words, there will be no chance to offer any information on the WCC, any arguments for or against it as such at the convention. So now, before the convention, is the only time that there will be opportunity to offer any information or any witness for or against the WCC. So we would like to ask, "Isn't the ELC entitled to be given all the information that can possibly be placed before it at this time, both for and against the WCC? Is it right to ask a church body to reverse a decision it made by a two-thirds majority six years ago—after prolonged consideration and debate—without being given a thorough briefing on the issue itself; without having had a chance to think through and pray through the whole matter? I have no apology, therefore, for writing at length to the church on this subject. But I fully realize that this work could have been done much better by someone else and I would have been happy indeed if someone else would have taken care of it.

Now is the time for us to speak our convictions as individuals or circuits or districts, by letters to our church press, by resolutions to the Church Convention, or by any other means. The tendency for you and for me is to leave it to someone else in these difficult situations. Is that God's will for you?

The issue facing us is simply this: Shall Article X of the Articles of Union[6] be referred back to the Joint Union Committee in order that the new church may have the right to make its own unprejudiced decision on its membership in WCC.[7] God help us at this time to seek to learn all the possible facts on the issue itself and to seek prayerfully and in the light of Scripture to know and do His will.

Finally, I wish to express my deep appreciation to the LUTHERAN HERALD and to its editor for the publication of these articles. Most of all I thank God for a Church which offers opportunity for democratic expression and action.

---

y we suggest that you secure a 72-page brochure titled, "The Coming Church." The cost is nominal. The LUTHERAN HERALD, August 3, 1954, and There on the Christian Front" calls attention to the fact that DeForest Murch, Editor of United Evangelical Action, was looking forward Evanston Meeting with considerable optimism. In his brochure, Mr. Murch us the results of the careful study he made of the Evanston meeting and disappointment in its development.

[6]Report of the Joint Union Committee to the Conventions of the Negotiating Bodies 1956, p. 144-146.

[7]At this point the information would seem relevant that at the recent South Central District meeting, after full debate, the action to refer Article X back to the Joint Union Committee was almost unanimous.

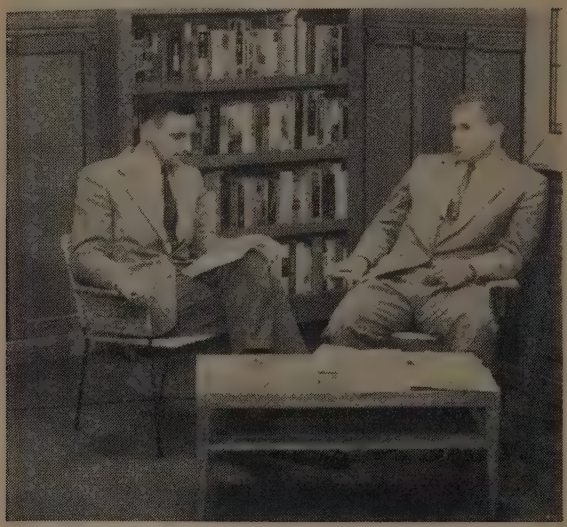
OFFICIAL NOTICE

The Evangelical Lutheran Church will hold its 22nd General Convention at Central Lutheran Church, Minneapolis, Minnesota, June 20-26, 1956.

O. H. HOVE
General Secretary

Within the E.L.C.

STORY CITY CIRCUIT PTR TELEVISED



This picture shows Mr. Richard Harper, moderator for the Churches of Iowa TV Programs at TV station WOI, Iowa State College, Ames, interviewing the Rev. Perry Heller (right), member of the publicity committee for the Preaching-Teaching-Reaching Mission of Story City Circuit. WOI showed the mission many courtesies: televising the circuit committee's briefing sessions; conducting interviews of the kind shown; and giving a fine report of the mission. Reports were also televised by TV stations in Des Moines.

AT DEDICATION SERVICE OF BEMIDJI PARISH HOUSE

The accompanying picture was taken at the dedication of the parish house-youth center of First Lutheran Church, Bemidji, Minn. Seen in the picture, right to left, are: the Rev. Leif E. Evans, then pastor of the church; District President Hanson, who dedicated the building; the Rev. H. T. Haagenson, director of the fund raising campaign; the choir of First Lutheran. Present pastor is the Rev. R. M. Williams.

PERSONS

Dr. Howard Hong, St. Olaf C professor of philosophy, will lectu "Human Existence and Chri Faith" at a Pastors Study Week i toral Psychology at Wartburg logical Seminary, Dubuque, Iowa, 11-15. **Dr. William E. Hulme,** burg Seminary professor of pa theology, will lecture on "Effective toral Counseling."

DISTRICTS

Southern Minnesota

Harmony, Minn. Greenfield co gation is making plans for celebr its centenary June 15-17. Pastor this church are Walter G. Johnson Knut Monson.

South Dakota

Rapid City, S. Dak. On March Trinity Church, parish of the Sylvan R. Moe, received a large g of new members, representing a 38 families.

Pacific

Richland, Wash. Richland Ch held a groundbreaking service Feb. initiating construction work on its unit church and a two-story pa house. Included in this first-unit struction will be a heating plant l enough to service the entire ch plant which the parish plan calls Participating in the service were present pastor, the Rev. C. K. Peis who has resigned to become a mem of the staff of the Zion Society Israel, and the Rev. J. R. Reitan, pas elect, who will begin his pastorate Richland in May. This young con gation raised $68,000 in 1955.

California

Redondo Beach, Calif. After recen receiving about fifty new memb (half of them by adult baptism or c firmation), the Lutheran Church the Resurrection, parish of the R Lyle B. Gangsei, now has a memb ship of 612; the congregation is f and one-half years old. It is plann the construction of an additional c cation wing.

Canada

Grande Prairie, Alberta, Trin Church, in this city of 6,000 inha tants, has been granted a loan of $4 000 by the ELC Home Mission De for the erection of a new church bui ing. On the 11th of March the cong gation received 21 new members. P tor of this parish is the Rev. M. Rude.

DEDICATION OF NEW WASHINGTON CHURCH

nday, March 4, Dr. H. L. Foss, president of the Pacific District, laid the cornerstone ledicated the new church building of Central congregation, Bellingham, Wash. A r pastor of the congregation, the Rev. Earl Soiland, assisted at the dedication. As arishioners donated much of the labor, the cost of the structure, plus furnishings, old to about $176,000. The congregation has a membership of 800. Its present pastor Rev. Oscar A. Jacobson.

UARIES

Olaf Hoven

af Hoven, who for about 25 years a trustee of Land Church, Zum-, Minn., died March 8. He took active part also in community s. Surviving him are his wife, nee a Satrum, and ten children. One Obert, is pastor at Ridgeway,

Mrs. Herman Olsen

rs. Teoline Magnor Olsen, How-City, Mich., a charter member of Winfield Church of Amble (recent-isbanded), died March 2, in her year. At the funeral, held March e Rev. Arnold R. Nelson officiated. son, the Rev. Russell A. Olsen, rsburg, Minn., spoke on behalf of family. Born at Vaaler, Solør, Nor-Mrs. Olsen came to America in ighties. In 1890, she married Her-Olsen of Howard City, Mich. She rvived by one daughter and six

Dr. Ivar Sivertsen

r. Ivar Sivertsen, a veteran Minne-is physician and one of the found-of Central Lutheran Church, died ch 17, in his 80th year. Funeral ices were held March 21 at Central heran Church. Dr. Sivertsen was Oct. 19, 1876, at Kristiansund, way and came to the U.S at an y age. He studied medicine at mline University and later in Vien-He practiced medicine for 51 years, a member of a number of medical eties, and for ten years taught ob-ics and gynecology at the Univer-sity of Minnesota. He is survived by his wife, two sons, and three daughters.

Dr. Sigvart Hofland

Dr. Sigvart Hofland, professor of music at Luther College, Decorah, Iowa, since 1942, died March 13, in his 67th year. Funeral services took place March 17 at First Lutheran Church in Decorah. Born June 18, 1889, in Bergen, Norway, Dr. Hofland came to USA in his teens. He obtained his musical education at the Columbia School of Music and his doctor of music degree at the Bugoslowski College of Music in Chicago, in 1942. Prior to coming to Luther College, he taught music at Bugoslowski College. He has won renown as a composer and as a director, and held membership in a number of nationally prominent musical organizations. In 1912 he married Agatha Widemark, who survives him together with a son and a daughter.

ANNOUNCEMENTS

VACATION CHURCH SCHOOL TEACHER PLACEMENT SERVICE

A placement service for vacation church school teachers is again functioning through the Department of Christian Education. Those responsible for teachers, and teachers wishing positions, may write for application forms to the department at 422 South Fifth Street, Minneapolis 15, Minnesota.

Eagle Grove Circuit WMF will meet April 18 in Belmond, Iowa, with rural St. Olaf Church as host. Speakers: the Rev. Lyle H. Shaw and Mrs. Hjalmar Astrup.

Milaca Circuit WMF will meet April 24 at Glendorado, Minn.

Crosby Circuit WMF will meet April 9 at Columbus, N. Dak.

Mondovi Circuit WMF will meet May 1 at West Beef River Church, Strum, Wis. Speakers: Mrs. M. A. Kjeseth and the Rev. Laurel O. Johnson.

NEW RURAL MINNESOTA CHURCH

Pictured herewith is the interior of the new rural Lincoln Church, about seven miles from Barrett, Minn. The old Lincoln Church burned to the ground in the summer of 1954. The new church was dedicated last summer by Dr. Jos. L. Knutson, president of Concordia College, Moorhead, Minn. The Barrett parish was founded eighty-two years ago and has had only two pastors: the late Rev. G. Erdahl, who served it almost forty years and the Rev. Ivar Sandberg, who has served it since his ordination on June 7, 1914.

At Wartburg Theological Seminary, Dubuque, Iowa, a Pastors' Study Week in Pastoral Psychology will be held on June 11-15. Lecturers: Dr. William E. Hulme of the Wartburg Seminary faculty and Dr. Howard Hong, St. Olaf College. There will be directed discussion on alcoholism, psychiatry, and related subjects. As enrollment will be limited, applications will be accepted on the basis of advance registration.

Clearwater Circuit WMF will meet at Fosston, Minn., May 11. Speakers: Pastors C. M. Hanson and Paul G. Johnshoy.

Spokane Circuit WMF will meet April 17 at Libby, Montana. Speakers: Miss Alice Sanne and Mrs. Percy Peterson.

Tacoma Circuit WMF will meet April 10 at Messiah Church, Tacoma, Wash. Speakers: Mrs. J. R. Tobiason and the Rev. J. L. Moilien.

Bismarck Circuit WMF will meet April 18 at Robinson, N. Dak.

Milwaukee Circuit WMF will meet May 10 at Norway Church, Waterford, Wis. Speakers: Pastors Olav Torvik and Stewart Dale.

Correction. The meeting of Texas Circuit WMF at Trinity Church, Fort Worth, will be held April 5, not 15, as earlier advertised.

"This Is Good News" is the title of a TV program over KXJB-TV, Valley City-Fargo, conducted every Saturday afternoon by the Rev. Oscar A. Anderson, pastor of Trinity Lutheran Church, Moorhead, Minn.

Yankton Circuit WMF will meet April 17 at Yankton, S. Dak. Speaker: the Rev. J. M. Mason.

Denver Circuit WMF will conduct a workers' conference at Scottsbluff, Nebraska April 24-25.

Wanted: 12 used copies of Concordia, preferably the music edition. Contact A. B. Heltne, Goodridge, Minn.

CHANGES OF ADDRESS FOR ELC PASTORS

P. M. Bratlie, 615 E. Channing, Fergus Falls, Minn., 3-10-56

K. G. Egertson, 1273 Cambridge St., Novato, Calif., 3-1-56

W. M. Holtan, 680 W. Las Palmas Ave., Patterson, Calif., 2-15-56

Francis E. Jeffery, Box 245, Scott AFB, Illinois, 3-5-56

J. R. Lavik, 3333 Emerson Ave. S., Minneapolis 8, Minn., 3-1-56

A. C. Lehman, 4120 17th Ave. S., Minneapolis, Minn., 3-1-56

Roland A. Saethre, 7546th Support Sq., APO 755, New York, N. Y., 2-21-56

Oliver S. Solberg, 304 Center Ave., Mt. Horeb, Wis., 2-15-56

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

140 acre farm, ½ mi. from town, Todd Co., Minn. 110 acres in field, good modern buildings, good soil, barn room for 21 cows. Now selling grade A milk. Must sell because of health. 458-1A

400 acre stock and grain farm, at least 200 acres fine lying field, small set of buildings, ½ mi. lake shore, timber pasture, 6 mi. from good town in west central Minn. Good buy at $8,500; terms can be arranged. 458-2A

8½ acre poultry farm, 6 room modern house, 3 story laying house 44x60; combination sales room and double garage 24x36; latter 2 buildings new in 1950. On edge of town of 1,100 pop. in Fillmore Co., Minn. ELC church. Owner studying for ministry. Price—$18,000. Suitable for hatchery, broilers or laying hens. 458-3A

80 acre farm, on paved state highway, western Wisconsin. Bungalow house, nearly modern; good barn, 2 silos, poultry house, milkhouse, other buildings. Near school. 458-4A

Nearly level 100 acres, about 40 acres fields. Good pasture with hard maple grove. Good buildings, 6 room house, elec., wa[ter] sure system. Well-equipped 46 ft. b[arn] 14 ft. leanto; poultry house, quite [new] vanized steel granary, good milkhou[se] buildings. Western Wisconsin.

Well-improved 103 acre farm; [6 room] full basement house; 60 ft. well-[equipped] barn, grade A milkhouse; other [buildings] Western Wisconsin.

120 acre farm, equipped, good [6 room] modern conveniences. 21 Holstein c[ows] heifers; tractor on rubber; other m[achinery] Western Wisconsin.

94 acre farm in west central Wis. [50 miles] S. E. of Eau Claire. 50 acres under [cultiva]tion. Large good barn; large house, [6 rooms] and bath; REA; across road from r[ural] mentary school and general store. 2 [miles] ELC church. Price—$8,000.

240 acre farm, about 100 acres un[der cul]tivation, balance pasture and timb[er] lying level land with trout stream through. Fairly good set of buildi[ngs] county trunk highway. Near 2 [Lutheran] churches. Farm can be bought alone machinery and stock. 2 good wells of water. Northwestern Wisconsin.

Businesses

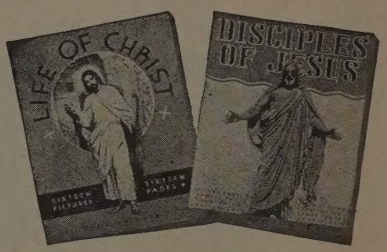
Safe for rent or sale, in small Iowa town. $22,000 yearly busines[s] 50. Also a banquet room. $100 per fixtures and rent the first year. W[ill] sell and apply amount on contrac[t] church, good schools.

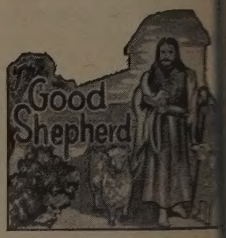
Business partners wanted to share car and farm machinery dealership, sell, western Wisconsin.

Standard Service station for sale in North Dakota. Excellent business in [town] of 2,000.

Going residential grocery business in western Montana. Owner for past [15 years] wants to retire. Beautiful city in [Flathead] Valley. Large Lutheran church in

BOOKLETS FOR CHILDREN





No. F1577

DISCIPLES OF JESUS

Thorvaldsen's world-famous statues with brief biographies and discussions of the artist. 16 pages, 8½x11.

Code 22-149

LIFE OF CHRIST

Sixteen full-page reproductions of Hofmann's famous pictures of Christ described with excerpts from the New Testament. 8½x11.

Code 22-279

25c each; $2.75 a dozen

"BIT-O-BIBLE" BOOKLETS

8-page story booklets, 3½x4, cut in interesting shapes. For primary or pre-junior groups.

No. F1574—Bible Verses

No. F1575—Going to Church

No. F1577—The Good Shepherd

No. F1578—Love One Another

5c each; 55c a dozen; $4.00 a hundred

Augsburg Publishing House, Minneapolis 15, Minnes

consider rental property in trade. 458-13C

l livestock and feed business in best n Minnesota farming area. Owner ell due to health. 458-14C

sale—men's wear, shoes, sporting goods n good town, northwestern Washington. w stock and fixtures. Good man and usiness. Fixtures and inventory around 0; good lease. 458-14C

ery store, groceries, meats and egg s, located 3 mi. from city of 15,000, an. on hardsurfaced airport road. Near churches. Same owners 40 years. e lot, store building, 6 room apartment, d double garage. Good business. Gross 5 was $58,000. Electric refrigeration, foods. 458-15C

WANTED TO RENT

ness woman desires reasonably priced, table apartment convenient to either University or Snelling Bus lines in ul or near city limits of Minneapolis. 458-16B

POSITIONS WANTED

nan wants to keep house for old people around Cedar Rapids, Iowa. 458-17D

neapolis woman wants work as practurse, general housework, caring for n. Experienced. References furnished. o day work in town, or will go out of 458-18D

ured college girl with musical backl wishes work for summer of '56 as ess, or travel companion to children, in national park, or other work. Exced in work at children's home. Social major in college. 458-19D

heran girl, willing to work, wants ypist position, or domestic work, during er in California or Oregon. Available 11. References. 458-20D

dinavian widow wants to live in modme in small town or city, with one or lderly people, as a housekeeper. Some nsation. Give details. 458-21D

teacher wishes to live in and do light keeping services for an elderly couple, company to a widow in a Christian References furnished. 458-22D

kkeeping, figure work, typing, or simlerical work wanted in Twin Cities. ienced in typing, bookkeeping and office nes. 458-23D

perienced, licensed, hospital administrasires change. Would prefer 60-bed hospr larger. 458-24E

n wants position as a clerk in a hotel. est community preferred. Has had varielerking experience and training. 458-25E

mmer work wanted by single man (colstudent). Prefer outdoor work, but will any fair paying job. Good with machinools and figures. Neat appearing, healthy, villing to work. 458-26E

rried Christian man, with extensive exce in resort work, camp supervision and enance, arbor culture, and youth coun- and guidance wants work as yearcaretaker of camp, estate, etc. Has derable theological training and is interin church work. 458-27E

HELP WANTED

mpetent secretary wanted for a large egation in Minneapolis. Shorthand re-d. References. 458-28F

ok wanted for Christian home for the aged in southeastern Iowa. Also want applications for other types of work in the home. 458-29F

Cook to assume kitchen responsibilities for American Plan resort in Park Rapids area. Serves 30 to 40 guests. No liquor served or sold, family type resort, modern kitchen. Minnesota. 458-30F

Assistant librarian wanted to assist with reference work and to teach library science course. Applications from school librarians with partial or complete professional training will be considered. ELC college in Iowa. 458-31F

Woman or girl, who likes children and housekeeping, wanted for general housework in good home, family of 4, western Wisconsin. New, all modern house, weekly wage and will pay social security if desired. 458-32F

Reliable woman, 30 to 50, wanted to do housekeeping and care for elderly woman in all modern farm home, northwestern Minnesota. Top wages to right person. 458-33F

Housekeeper wanted to live in and care for children, household duties, in motherless home, outskirts of Minneapolis. 458-34F

Housekeeper or couple wanted to care for invalid man. Modern home in small town, north central Iowa. 2 blocks to Lutheran church, 1 block downtown. Good wages for right party. 458-35F

Custodian wanted for ELC Lutheran church, downtown Seattle, Washington. Apartment in church. Prefer to have couple or small family. 458-36G

Dentist needed in eastern central Montana county seat town of 1,000; new hospital, new high school, new courthouse, county library. Predominantly ELC community. Office space available in modern drug store, second floor, on main street. 458-37G

Assistant to boys' supervisor in children's home, Iowa. Help supervise and care for boys 12 to 18. Requires good health, energy, 25 to 40 yrs. old. Salary plus board and one room apartment for couple or single. Liberal vacation and time off. Opportunity for advancement. Employment possibilities for wife. 458-38G

Lutheran Law and Abstract Firm in eastern Montana, over forty years of continuous business, wants a man with some abstract and general office experience. County seat town of 2,000 pop., ELC church. 458-39G

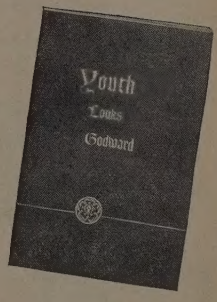
Opening for experienced Television Service man. Must have experience and ability to meet the public. Married man preferred. Modern service department, fully equipped, will be provided. Very prosperous future for right man. Write, giving qualifications and references. 458-40G

Man wanted for farm work, northeastern Minn. Must be able to handle grade A dairy barn and Surge milking machines. State age and salary expected. 458-41G

For the Questioning Teen-ager

A New Booklet by

J. C. K. Preus



Youth Looks Godward

In this new booklet just off the press, Dr. Preus employs a unique method of speaking to the young people of our Church, of logically answering the perplexities all youth share.

There are thirteen guidance selections in all. A "Youth" presents a typical problem of young people, either in the form of a prayer, a question or an informal discussion—on the facing page the "Counsellor" offers advice and spiritual guidance for the particular problem.

The meditations touch on questions that are a perennial concern for young people—science and religion, mixed marriages, personal selfishness, choosing a vocation, and more. The "Counsellor's" advice is both practical and spiritually edifying.

The booklet opens with three appropriate morning prayers, and closes with an "Evening Prayer for all Christians."

35c

Code 14-722

Augsburg Publishing House, Minneapolis 15, Minnesota

B DEC 56
HOWARD M ULBERG N
1763 WRIGHT ST
POMONA CALIF

"Though life may seem to be a series of pitfalls and apparent failures, there is glory, wonder, and victory in each day when God's hand is upon us." — from Lily M. Gyldenvand's

OF ALL THING

It is the glory, the wonder, and the victory that we see with the help of Gyldenvand in these forty-three informal, intimate essays. She takes the mon, everyday experiences so familiar to all of us and points up their itual significances. Writing on such a variety of topics as peace . . . valu life . . . tackling problems . . . gratitude . . . wrong and right . . . tolerance courage in duty . . . making the most of life . . . church organization work, many, many more, Miss Gyldenvand restores and renews our enthusiasm the tasks ahead.

OF ALL THINGS is not only excellent for inspirational reading in home, but can also be used as a source of readings for women's and yo people's groups in the church. In the table of contents, the theme of e chapter is given in parentheses: Just Like New (Bible) . . . A Near M (Thanksgiving) . . . Deadline (Prayer) . . . Elements of Self (Jesus Christ) Stick Your Neck Out! (Courage) . . .

paper, $1.50
Code 14-405

Lily M. Gyldenvand has previously published two books—Beyond All Do *a study of comparative Christian doctrine (now out of print), and* What A Saying? *a devotional re-analysis of the Apostles' Creed. She has also wri numerous articles and radio scripts. At present she is an administrative assis in the Office of Public Relations of The Evangelical Lutheran Church.*

Augsburg Publishing House, 426 South 5th Street, Minneapolis 15, Minnesota
Please send me .... *Of All Things* @ $1.50 .... *What Am I Saying?* @ 75c
I enclose $ ..... Charge my account ☐

Name .....

Address .....

.....

Postage—Invoices for ch orders will include actual p age. If you do not hav charge account, or prefer send cash, add postage at rate of five cents on the lar, or major fraction ther